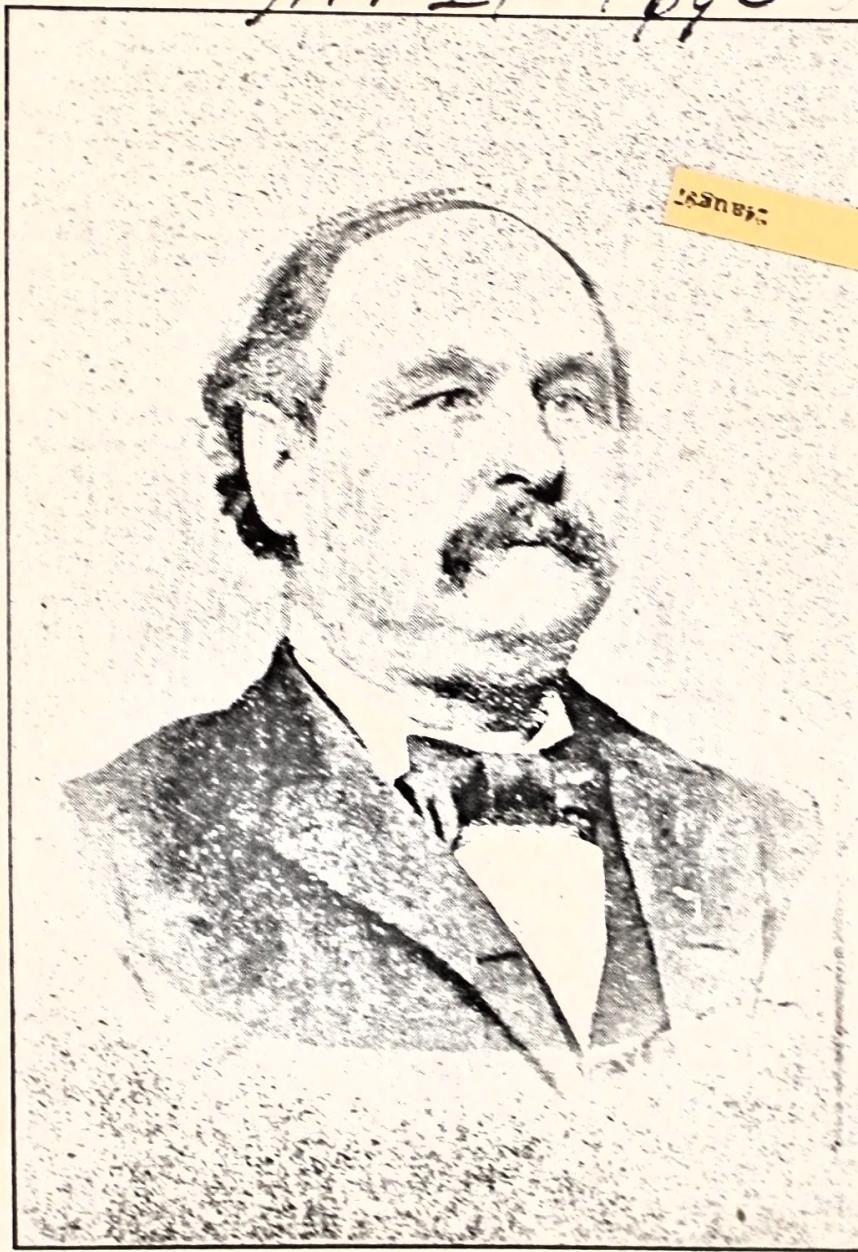


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# Signs of the Times

Mar 21-1890



B. F. UNDERWOOD.

An Exponent of the  
philosophy of Life.

MARDER ILLS SYN CO.

# Philosophy and Facts

## THE LAW OF PSYCHIC PHENOMENA.

And a Scientific Demonstration of the Future Life, by Thomas Jay Hudson.

Reviewed by Prof. J. S. Loveland.

### ARTICLE II.

Mr. Hudson attempts to prove his dual mind theory by quoting Dr. Hammett to show that certain instinctive acts occur in the lower animals when the brain is removed, and in some cases when the head is cut off. Also, that human monsters born without brains and minds with defective brains, are capable of instinctive acts. All this is very true, but it proves nothing for the "two-mind" theory. It simply shows that the life principle can act through other portions of the organism without the agency of the brain—that the nervous system is not the exclusive organ of mind. But if his theory were correct, these brainless monsters and idiots ought to furnish the most wonderful facts of intuitive perception, for the "subjective mind" is a wakings, and the "subjective mind," with its accompanying "conscious" powers is in complete control. But do they? Yet, just as much as do worms and reptiles, and no more. The commonest observation shows that no superior mental manifestation of any kind is ever made, unless there is rare brain quality possessed, either of the entire brain mass, or an extra development of some special organ.

In presenting our review it is necessary to more fully examine the assumed attributes of this "conscious" "subjective mind." I have already shown that the claim for a perfect memory is baseless, from the fact that in its normal condition it has no access to the experience of our every-day life. They are acquired only through the agency of the physical senses, and they perish exclusively by the "objective mind." And again, Mr. H. assures us that outside of the "normal functions" of the subjective mind, which are purely "animal instincts," no manifestations occur only in the abnormal conditions of the hypnotic trance, and every person knows that the action of the outer senses are then in abeyance. The physical senses are integral factors of the processes of the "objective mind," which he declares is merely "a function of the brain." Consequently the "subjective mind" is entirely save of from the possibility of any memory of our common life. Again, he restricts its perceptive power to the faculty of intuition. But what does the "conscious" faculty perceive? He tells us: "It is the faculty of intuitive perception or cognition of nature's laws independently of objective education." Well, it can remember only what it perceives, and as nature's laws cover the field of its perception, its memory can extend no farther. But what does Mr. H. mean by "nature's laws"? He certainly does not mean the principles or laws of nature. He cannot mean the number or modes of their operation, because that includes the vast domain of science, and also the process of "Inductive reasoning," which he declares to be impossible to the "subjective mind." Hence, by his own showing, his "power of consciousness" is incapable of the power of memory as far as earthly life is concerned. That I do not underestimate the position is proved by the following statement of our author: "The faculty of intuitive perception performs no normal function in earthly life. It is, therefore, not only abnormal, but superfluous and worse than useless on the physical plane." Now if we allowed that the subjective mind could perceive and cognize the experi-

ences of outward life, it would be only in the case of persons who had been subject to hypnotic influence. All who have lived normal lives can have no memory of earthly changes and events for all acquisitions by the subjective mind are the result of "abnormal conditions." Again, no dependence can be placed upon these anomalies, because "the subjective mind is constantly amenable to control by suggestion." The subjective mind cannot know by intuitions, the name of a person, or a geographical location, or a fact in human history." "We can never be certain of the accuracy of alleged intuitions unless they are otherwise verified, and they cannot be verified except by the exercise of the powers of objective reason." "The lower incident to verification is at least equivalent to that of making an original investigation of the subject-matter." Here, reader, you have Mr. Hudson's wonderful subject-mind possessed of the "conscious" faculty of intuition. "It is in fact the power of Consciousness," and yet can by this "conscious" power obtain no "name of person, or geographical location, or a fact in human history." How then, can it obtain the knowledge? "It is constantly amenable to suggestion," says Mr. Hudson. To be sure, but who or what suggests? And suggesting that suggestions are made, the "conscious" mind has no power to discriminate between the true and the false, but imagines itself to be an angel, spirit, man or pig, and acts out the one or the other in accordance with the suggestion made. These are his positions, not mine. No wonder Mr. H. is emphatic in his oft-repeated affirmation that his subjective mind "cannot reason by induction." If as we have just seen, it can by its own powers gain no knowledge of person, place or event, it is in exceedingly bad condition to reason inductively or any other way. We can justify draw one more inference from his premises, and that is that his "conscious" "entity" acquires any knowledge of earthly life it is from suggestions made by the objective mind.

But perhaps some reader will say that Mr. H. furnishes a hint to the method by which the subjective mind acquires its vast stores of knowledge—it acts at times abnormally. Well, we will follow this clue and see what we can discover. Mr. H. tells us that the subjective mind "is that intelligence which makes itself manifest in a living, real subject when he is in a state of somnambulism." I do not at all admit the truth of this position, as it shows to me Mr. H.'s utter ignorance of the physiological conditions of hypnosis, yet as it is his position, I accept it for the purpose of the argument. He also tells us that the subjective mind is "constantly amenable to suggestion." In fact, if it acquires any knowledge of earthly life it must be from the suggestions of the objective mind, and as it has no power of itself to discriminate between the false and the true its acquisitions must be of a very heterogeneous character. And they must be limited entirely to what the objective mind may choose to suggest, and hence its memory must be very limited as well as confused. And as it has no moral discrimination, the evil as well as the good must constitute an integral part of the treasure it takes to the "future life." And as it has no moral character of its own, but depends entirely upon the control of the objective mind, it is difficult to see how it can be other than a paragon of wickedness in the future, when the objective mind has perished. Mr. H. assures us "that this mind must necessarily be normally under the absolute control of the other" and that "there are as infinite number of reasons why the objective mind should be invested with the responsibility." Some of the reasons assigned are that it is "endowed with the Mind," has escaped from the control of "a function of the brain," is mightier lord and master than produced, and is producing, all the sin and misery of the human race. And if his position is correct, but for the control exerted by "a function of the brain" over God, universal demoralization would reign. But he is forced into the adoption of this absurd and contradictory hypothesis in order to create a basis to basal Spiritualism. It is impossible, however, for him to maintain harmony with himself. For after having pronounced all forms of psychic phenomena as abnormals in the highest degree, possible only to a diseased and deranged condition of the nerves, and exerting the most destructive and temerizing effect upon both body and mind, he proceeds to show that all our knowledge of God—all the religions of the world, and all our knowledge of a future life—the existence and progress of Christianity are all the legitimate results of that which has produced all the moral evil of the world. The psychic phenomena of the "Spiritualist" is the only positive proof of the works of Jesus as they were the same as characterize all those produced by modern mediums. This is most emphatically showing both hot and cold. It is affirming that sweet and bitter water can flow from the same fountain. That the greater can be suspected in the less. That God can be subject to "a function of the physical brain." Mr. H. goes still farther in his absurd contradictions, for after having placed the "subjective mind—a part of God" under the positive control of "a brain function," "the subjective mind," he seems to forget himself and emphatically asserts, "The subjective mind has absolute control of the functions, conditions and sensations of the body." It used to be asked, "When doctor's disagree who shall decide?" But here we have our one learned doctor most diametrically opposed to himself. He enunciates one mind as absolute controller of the "functions, etc., of the body and presently selects one of these functions and gives it control of this very "subjective mind" to which he had subordinated everything. The enigmas of a hypothesis which requires that one of its principal factors shall be both slave and master—ruler and subject, are certainly in a desperate condition. We are, therefore, warranted in saying that Mr. Hudson's hypothesis of a "Dual mind" has been amply exploded by his own contradictions in its defense.

In my first article I submitted the position that the human mind is dual in its mode of manifestations, but strictly normal in both, though in some cases we might properly term them supernatural. The eye, the intellectual and moral functions used through the divine system of instrumentalities. The first is that system of nerves which includes the nerves of the five special senses, and also the motor and sensory nerves. These pertain to our common, waking consciousness—the consciousness which knows and knows that it knows. It includes all of our voluntary life.

The second is the system of organic nerves. It has a consciousness, but it never sleeps. It is automatic. The heart beats, the lungs respire, the stomach digests, the blood circulates because of the automatic activity of the sub-conscious brain. The two forms of action correspond to day and night in a measure. The nervous energy circulates through both these nerve systems, but in the night it mostly withdraws from the intellectual brain and its related system of nerves, and they rest in sleep.

The "spark of Divine intelligence" performs normally the function of reproduction or the perpetuation of the race, or, as we term it, purely "animal instincts." But his theory necessitates further manifestations. But they are abnormal, and as we have quoted him, have produced all "the immoralities, vice, crime and misery" on the earth. That is to say according to Mr. Hudson, a "part of God," "possessing of

mind being pure intellect and dominion of emotion is manifestly best fitted for the exercise of that judicial power." "which must of necessity result in one or the other of the two minds," while the subjective mind, bearing the seat of the emotions and changes in this life with but three functions, which constitute the master passions of an animal nature, must necessarily be under the dominion of some moral force capable of restraining and regulating these passions. Otherwise man could never have been elevated above the level of the brute. Civilization would be impossible, morality would be nameless, and religion non-existent." Behind the soul, the immortal entity as mentioned by our author, incapable of a status above the brute or savage, devoids of moral qualities, and an irredeemable nonentity." I could quote pages from his books affirming these astounding positions. Space will allow me only one more illustration. He affirms all the functions of the subjective mind, except the animal instincts, to be strictly abnormal. All psychic phenomena, that is the spiritual manifestations of the Bible, and also of the present time, are the products of the subjective mind, and are possible only under the "most intensely abnormal conditions." "Such practices are abnormal to the last degree, destructive to the nervous organization, weakening to the objective organization." "and constitute the direct path to spiritual imbecility." "All immorality, vice, crime and insanity are the direct results of abnormal psychic activity and control over the dual mental organization." No wonder the author should explain, "It is the drop of poison in man's purest cup."

I have made these somewhat extended quotations to show the monstrosity and absurdity, and consequent falsity of our author's assumption of a dual mind. For I am sure that no one for a moment will accept the degraded image which he has drawn of the immortal soul as a current portrait of his own self-conscious ego. And I am equally sure that few, very few will accept the two-mind theory as compelled to reduce their highest nature to the level or below the level of a brute. The number will also be small who will be willing to surrender all the noble powers and attributes of reason, the "pure intellect," to the grasp of eternal death just to enable Mr. H. to construct an argument against modern Spiritualism. For all this learned effort to present the two-mind theory is simply and only to secure a more advantageous position to assist Spiritualism.

The peculiar heresy of Mr. H. with himself is most manifest in the statements concerning the subjective mind. We are assured that, first, "It is the soul"; second, "Possesses the attributes of Consciousness"; third, "It is a part of God, as pertaining of the nature and attributes of the Divine Mind"; fourth, "It possesses organic form independent of the body"; fifth, "The subjective mind of man is endowed with intellectual faculties which far transcend those of the objective intellect." "The power of perception as far as transcends the powers of induction or Consciousness, transmutes the powers of sense. It is, in fact, the power of Consciousness."

Certainly no intelligent being could desire attributes more glorious or a career more desirable than their own working. But what is that career as marked out by our author? It is this: The "spark of Divine intelligence" performs normally the function of reproduction or the perpetuation of the race, or, as we term it, purely "animal instincts." But his theory necessitates further manifestations. But they are abnormal, and as we have quoted him, have produced all "the immoralities, vice, crime and misery" on the earth. That is to say according to Mr. Hudson, a "part of God," "possessing of

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the basic one, in that it existed before face with the unpainted glories of the germ, resident within the spiritual elements of the blastaema exist universe. The other evolved from it, and it contained, in germ, the later, latent within the material realm, and the higher nerve and brain system. the origin of the first physical body or from the automatic instincts of the bodies by which the race was propagated is only tacitly acknowledged.

the state which Plotinus and Jamblichus termed the "Vision of God." It is not descended into the "subjectivemind," the "animal instincts" of Mr. Hudson, but it is the ascensional into the luminous consciousness of the "pure intellect," where the proud proclamation is made, "My mind to me a kingdom is."

I think I have sufficiently exposed Mr. Hudson's hypotheses of a dual mind, one of which is doomed to perish with the body. In my next I will consider his direct arguments against the spiritualistic manifestations.

#### ORIGIN OF THE PHYSICAL BODY.

##### How the Planet Incarnated the First Spiritual Germ.

OSCAR E. MAYS.

The simplicity of truth under some circumstances is positively humiliating. Some of the greatest problems of the age, after having been grappled with by men of great and unquestioned erudition, have finally been solved by some unpretentious mediocre of obscure reputation. In such instances science is greatly chagrined, and in unfeigned amazement exclaims, "Why did we not think of that before?" Not only with science, but with the laity also is the solution of any perplexing problem usually very simple, and the enquirer usually wonders, "why did I not think of that before."

Especially is this true in the domain of "physical research." Whether it be encountered in phenomenal demonstration, or the result of special mental effort, the complete understanding of any problem presented to the reasoning faculties for solution is usually arrived at by a very simple process. While this process usually involves great labor, the scientist is appalled at the simplicity of the solution, and oftentimes thinks that a great amount of the labor expended has been unnecessary but it has not. The protoplasm which produced the present generation has made it imperative that man should seek the solution of his origin, development and destiny by the sweat of his brow or by great mental effort. Our birth conditions make us what we are or what we shall be. It is conceded that false theory and the lattice of designing potentates have preferred the protoplasm which has incarnated the present generation. Therefore, about nothing as "whatever is, is right," but stimulate or encourage original inquiry or thought, and man will not be long in ignorance of his origin, destiny or any subject of vital importance that concerns his being. He will think it out for himself, and he would not or very materially, if he would follow the instincts of his being, which is quite natural, and nature is absolute to the conceivable. She makes no mistakes. Error is error in name only. It is only by error that man ultimately discovers truth, as in this sense error is not an error, but is an absolute factor in the development of the individual. If the race could have continued to evolve on the lines of progression it was following at the beginning of the Christian era, all nature would be an open book, and the child would read with as good an understanding immediately as the sage. This is why a really simple process involves as much risk and oftentimes danger and privation.

If the solution of any great problem is really very simple when one knows how, perhaps the question of man's origin, that is the origin of the physical body is one just as easily answered. We do not see that it is, but it rises to the sublime altitude of soul sensing it. The origin of the soul is inherent in the soul sensing. It is standing free to adjust to be a self-existent spiritual

element within the spiritual elements of the blastaema exist latent within the material realm, and the origin of the first physical body or bodies by which the race was propagated is only tacitly acknowledged.

Perhaps locating the origin of the ego is not locating that of the physical body. Science has shown that the evolution of the planet has been such as to enable it to sustain a species of animal and vegetable life, superior to that of the preceding age, and that finally it was prepared for human habitation. Now the spiritual germ or ego was ready to be incarnated long before the planet furnished suitable conditions, but where was the blastaema that was to fertilize this primordial germ and finally give it perfect physical expression? The protoplasmic conditions by which the race is now propagated were entirely wanting then, or at least did not exist then in the same form as now, for there was no human life.

We must look for some other method of incarnating this first spiritual germ, for it certainly was incarnated in some way, and from it or them the present race was propagated. From what womb then came the physical body of the first incarnated spiritual germ? Surely it did not spring from some of the low or order of animals, for to the intuitive mind a "man was always a man and a monkey was always a monkey," therefore, Darwin's idea of atoms, apes and men is scarcely tenable. Personally we are forced to conclude that the first physical body came from the womb of mother earth herself.

If matter is indestructible it is logical to conclude that the protoplasmic conditions as we now have them existed then, but in a different form. If so, in what form did they exist? Is it not possible that the soil itself was capable of generating or formulating a blastaema by blending with its own elements those of the surrounding atmosphere, thereby producing a protoplasm that would evolve essentially the same physical body it does today in different environments. We can only conclude that the first physical body was incubated by the soil. If the soil at that early stage did not possess in connection with the air a blastaema that would fertilize and give physical expression to a spiritual germ, whence do we get the blastaema that does the same thing today? If it did not exist then in some form, how could it exist today? The blastaema that fertilizes today certainly comes from the food that is raised from the soil, the air we breathe furnishing its elements of the composition also for the blastaema certainly is a composition of vegetable and mineral matter.

Manifestly no such soil exists on the face of the planet today, having long since gone down with submerged continents, but in the ages to come nature may perhaps engender a solution very slowly or gradually resembling it, which, under suitable conditions, may solve or incarnate a perfect human being quite independent of the process by which the race is now propagated.

If the law of progression is progressing as invincible, it is an argument in favor of the above theory, for if there is only one way of incarnating a spiritual germ, obviously there can be no other way. When, however, it is remembered that the first spiritual germ to be incarnated did not get its physical body by the present process of generation, it is only logical to conclude that the law of progression, or rather the conditions of progression through or by which it operated, are not absolutely invincible. The law of progression may be considered invincible, but it is curious to think the same of the process by which it operates.

Different methods may be used for the operation of the same law. The one

method elements of the blastaema exist latent within the material realm, and it is unwise to conclude that they can be correlated by one method only, and that one the physical process of generation.

Our premises here are purely conjectural, likewise our conclusions. We have thought much upon this and kindred subjects, but we are yet agnostic. We do not know, but we would like to know.

#### THIEF-CATCHING BY MAGIC.

The following narrative of an instance in which a thief was unearthed by magical methods, is quoted by The Theosophist for August, from The Magician. Date not given.

I was witness of a curious spectacle a few days back. The head man of one of my villages came in and informed me that there had been a theft in his house. He did not wish to apply for police aid, as experience had taught him that that remedy was fraught with more evil than help, but he said that if I would allow it he would go a day's journey and bring a noted magician, who would soon "smell out" the thief. He it understood that the man was confident that the thief was one of his fellow villagers. Three days afterwards I chanced to be in the village, and found that I had been invited for the occasion. It was a most extraordinary proceeding. The villagers were all arranged in a circle and the magician, a very old Brahmin, and his assistant, sat in the center. The old Brahmin muttered some incantation, and then produced a brightly polished brass bowl. This was placed on the ground, and the assistant and a casual looker-on were told to spin it after the way we have all seen in most Western drawing-rooms. The magician in effect then proceeded to mount strings of incantations and to throw handfuls of mustard-seed over the brass dish. Presently it began to oscillate and to show a tendency to change its position. The men kept their hands upon it and followed its movements. It swayed up and down, backwards and forwards, sometimes advancing toward, at others lurking up-wards. Slowly it passed in a clockwise semi-circle down the line of gathered villagers, the old priest still reciting over it. Suddenly it stopped in front of one of them, then walked towards him. The man, a thin, hungry-looking native, turned white under his black skin. Negro seems the bowl, more deliberate became the incantations and with a bound the unfortunate victim leaped into the center, changing the priest's looks and turned the entire scene by returning the man's color. It was a most weird and I experienced some of the spell which influenced the group.

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#### Blood Pure?

Is it? Then take Ayer's Balsam-purifie and keep it in. Is it? Then take Ayer's Balsam-purifie and make it an ointment to positively annihilate and that is that Ayer's Balsam-purifie will purify the blood more perfectly, more conveniently and more speedily, than any other remedy in the world. There are forty years of experience behind this statement; a record to other remedy is a claim. You would then easily purify the blood entirely.

Ayer's Sarsaparilla.

## CORRESPONDENCE

NEWS LETTER FROM LOWELL,  
MASS.

The Psychic Club that was formed last season, having had a recess during the summer months, resumed its sessions Oct. 1.

The object of the club is to study human life, its origin, development and destiny. Hence the phenomena of daily life, their cause and the results that follow their occurrence, and the environments are legitimate to the study. Also it is proper to use all the gifts with which human beings are endowed in the pursuit of our work.

A new feature has been adopted for this season. A magnetic healing circle has been formed and the first half hour of the evening is devoted to that specialty.

A circle of nine members is made of the members of the club who have some evidence of possessing the gift of healing. An outer circle of eighteen selected from members of the club who desire that they may be developed into some phase of phenomena, the remaining members are seated promiscuously. The two circles are made up of male and female, to unite the positive and negative forces. The patient is placed within the small circle of nine. After the circle is completed no one is admitted into the room until the half hour expires. The patient, or the one who is to receive special effort, is placed within the small circle. The piano is used to produce harmony.

The members composing the circles are requested to concentrate their thought on the person who is to be benefitted with their real soul life going out in sympathy and love, and also on the one who is chosen to give special treatment. The gift of healing has many phases. To arrest, impart, quicken, stimulate, give vital force and the spiritual elements to aid the spirit ego in the mortal body to outwork its destiny. Those having this gift differ in their adaptedness to each or combination of them in the several departments.

As an illustration of the above and what may be accomplished in one way, a little child in its father's arms was placed in the patient's chair, and after a while under the work of an expert, it was soon nestled on its parents' bosom in a sweet magnetic slumber. It was a charming sight.

One object of the club is to study spiritual phenomena. Favorable mention has been made of Mr. and Mrs. Concannon's labors in the west who are located in Boston, Mass. They are now holding seances in the First Spiritual temple under the management of Mr. Ayer. They give clairvoyant readings and clairaudient messages by Mrs. Concannon and Mr. Concannon gives full form materialization. Thousands of people fill the large audience room of the temple to witness them. The seances come within the objects of the club. They appeared before the club on the 18th of October. I put up the cabinet and placed it in position on the platform of Odd Fellows' hall where our Sunday meetings are held.

A communication of one lady and two gentlemen were chosen to examine the cabinet and the clothes of the gentlemen. Mr. Concannon then took his seat within the cabinet, the lady of the committee seated firmly the sleeves of his coat to his pants and his coat collar above his neck, his feet were put into a pair of shoes and his hands were filled with rice. A few moments after the curtain was closed a form clothed in pure white raiment came out of the cabinet. No one approached the cabinet until after the form appeared. Six different forms came out of the cabinet. One of them was a large man, who if clothed in mortal flesh, would weigh over 200 pounds.

All the forms came out clear from the curtain. I was privileged to go to the cabinet and there saw a form clothed in pure white, no color about the figure. It grasped my hands the same as a friend in the mortal would do, spoke in an audible voice, kissed my hand, on the forehead, and on my lips, the hair was very gray and firmly attached to the head. The face was mobile, the lips flexible, no mask of paper mache or rubber; the whole form having no likeness to the medium.

At the close of the seance the committee found Mr. Concannon in the same position as when they seated him in the cabinet and not a kernel of rice was found on the carpet of the platform.

It was a splendid test of genuine spirit manifestation. I made and put the cabinet in position, and have charge of the building and knew that there was no chance for confederates. I sat very near the cabinet and saw clearly all the forms outside the curtain, and also saw distinctly the form and acts of Mr. Concannon who approached the forms and announced who they reported themselves to be.

No mortal person went to the cabinet until after the first form appeared at the opening of the curtain. I repeat this statement for the benefit of a few persons in the audience. Mr. Concannon said at the opening of the seance that at the special friends of those in the audience probably would not appear, as they seldom do in a public assembly.

It was a splendid verification of the fact of spirit power to produce occult results. This subject opens a wide field for study and reflection.

The First Spiritualist society continues to hold Sunday meetings. The public and even old Spiritualists demand tests, or some communications from their spirit friends, this seems to be the prevailing desire of mortals, hence the officers of the society are in a measure compelled to employ the speakers who can satisfy the common demand.

All of them reach some who are seeking to know of friends in the spiritual world.

Mr. T. F. Price has officiated for the society and has given great satisfaction, although a stranger to Lowell, people a few months ago.

At his appearance before the society there came through his mediumship two governors of Massachusetts, three mayors of the city of Lowell, all of them giving some tokens of their identity, all of them former citizens of Lowell.

Governor Greenhalge made an address which was very characteristic, alluding to his religious belief while in the mortal, and somewhat of his life since his entrance into the realm of the spiritual and his continued interest in the affairs of his adopted city and nation. The eloquent language and the brilliant thought expressed was a proof of the identity of the eminent orator that he was in the mortal body we are "encompassed by a cloud of witnesses," though we know it not.

THE COLLEGE OF FINE FORCES

Dr. Robbins has moved his college from East Orange, New Jersey, to 250 South Broadway, Los Angeles, California, as he deems the brilliant sunlight of that state especially adapted to the higher methods of human cure. The New Jersey Board of Directors however are negative and those who prefer the diploma under the New Jersey charter to the one under a California charter can have it by submitting their final examination answers to Professor Alexander Wilder, President of that Board. Those wishing further information about Dr. Robbins' college can send him a stamp as above and receive his new catalogue.

## THE FIELD.

DETROIT, MICH.—Frank T. Ripley is speaking and giving tests to large audiences here for the First Society. Mr. Ripley has three months open for engagements. Address 266 21st St.

CHICAGO, ILL.—The Spiritualist Church of the Students of Nature meets every Sunday at 7 p.m. at Monroe's Hall, 1052 Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor.

CANTON, O.—The Spiritual and Religious association of Massillon recently dedicated a new hall. It is commodious, well lighted and heated. Mr. Bowtell delivered the dedicatory address. Our meetings here are progressing finely.—Mrs. E. J. Bowtell.

NEW MARKET, N. H.—Miss Eliza Ewer held two successful meetings at G. A. R. Hall on Sunday, Nov. 1. Miss Ewer is highly gifted intellectually; her tests are accurate and correctly placed, while she is also endowed with the gift of healing.—F. E. Stackpole.

STURGIS, MICH.—The annual election of officers of the Harmonial Society occurred the 26th of September with the following result: C. Creasler, president; C. Elser, treasurer; Miss Etta Pontier, secretary. Dr. E. H. Denalow has just a splendid series of lectures for our society.—Secretary.

ST. LOUIS, MO.—C. H. Merry writes that Mr. and Mrs. Hatfield Pettibone are permanently located at 1214 Olive street, where they are holding phenomenal seances. They held two public seances at Howard's Hall, and may repeat them. At the Sunday meetings, at the same hall, Mrs. Pettibone minister to hungry souls by tests.

ST. PAUL, MINN.—J. C. F. Grumbine opened the alliance of this city Nov. 18th before a large audience at 3 and 8 p.m. The evening subject was "Spiritualism and Immortality." Mr. Grumbine ministers to the Alliance through the month, spending his last two Sundays at home. He goes to Boston the first of December. Address him at 7820 Hawthorn avenue (Station P.), Chicago, Ill.

LYNN, MASS.—The secretary of the L. B. A. writes that Nov. 1st Mrs. Josie W. Kenyon gave short addresses and psychometric readings to the satisfaction of all. Nov. 18th the former lady also lectured and gave tests, with Mr. and Mrs. Taylor, Jubilee singers, adding to the interest of the meeting. Nov. 18th Professor Holden presented "The Chariot of Art and Song"—dissolving views with singing by Professor Heath. Nov. 22 Mrs. Annie Cunningham will give tests.

FALLBROOK, CAL.—Mrs. D. O. Lumb writes that Miss Lydia Allen of Summerland spent the month of October there, and during her stay kindly consented to address the public each Sunday afternoon and evening. Two meetings were held in a grove near the village proper. Miss Allen takes her subjects from the audience and shows remarkable genius in impromptu speaking. Her gentle manners and sweet personality won her many friends and admirers during her short stay.

LYNN, MASS.—The friends at 33 Summer street are holding their usual afternoon and evening services with large attendance. Interesting remarks, tests, reading, magnetic healing and musical exercises are the order of the day. At Mrs. Dowland's Tuesday and Friday evening meetings much good for the cause is done through both the philosophy and phenomena of Spiritualism. Among the participants in the medium are the same old stand-bys, so frequently mentioned in these columns that they are well engraved in the hearts of New England readers. Mr. T. H. B. James is the faithful reporter as usual, and keeps us posted weekly.

LAKE BRADY, O.—Those desirous of retaining the Lake Brady grounds as a spiritual camp are invited to subscribe to the shares offered. It is proposed to form a joint stock company with a paid up capital of \$50,000, divided into shares of \$500 each for purchase and ownership of said property. Address for particulars Thomas A. Black, 209 Sheriff street, Cleveland, O.

ONSET, MASS.—Augusta Frances Tripp writes a glowing account of the harvest moon festival, a celebration peculiar to Onset and well known and understood by Spiritualists in the United States. It is a festival largely co-operated in by Indian controls, and for which reason a large wigwam is erected on the grounds in which the services are held. This is beautifully decorated for the occasion and leaves an undying impression on participants, which gives it the popularity it has and its yearly increased attendance.

MUNCIE, IND.—Mrs. Josephine Ropp, of Cincinnati, O., was in Muncie Oct. 24th, and gave a public reading from the rostrum of the Spiritualist Temple, which was witnessed by a large audience and gave good satisfaction. She also held several grand circles, which were wonderful, as Mrs. Ropp is a host of mediums in herself and can meet any emergency. Her tests are unique, comforting and direct. We all got wonderful tests that cannot be surpassed, which convinced a great many skeptics. Mrs. Ropp left for Lafayette, but will return and be with us in a week or two.—A. Baker.

## STRANGE EXPERIENCES.

"Two friends, mother and daughter, visited me on Sunday. As we sat talking, the latter, who is a trance medium, passed under spirit influence, and described a young man, reclining upon a sofa, very ill. She stated that he was a brother of a young man who had dined with us, who was then in the next room, as he was staying with us, but was a complete stranger to the medium. She proceeded to give a minute description of the young man she saw, and stated the nature of his complaint. When she returned to her normal state I left the room, and went to the young man in the next apartment, and asked him if he had a brother at home in Wales. He replied in the affirmative. I then gave him the description the medium had just given, and he replied, 'Yes, that is my brother's description, but he is not ill, for I had a letter from him three or four days ago.' I requested him to write to his brother and ascertain the facts, and when the letter in reply arrived, the brother stated therein that he was very ill and under the care of a medical man, thus confirming the medium's statements, which were contrary to the thoughts of the young man, who thought he knew the facts. He informed me, after I had related what the medium had said, that when he first sat down, after leaving us in the dining room, that he experienced a very peculiar sensation; he took up a book and tried to read, but could not settle his mind to it—then he felt that the medium was talking something about him, and, from his impressions, knew when she began and when she finished."—C. Hallgarth.

## THE NEW WORLD OF SCIENCE.

The near approach of the final hour assures me that I can do no more than prepare for publication the two volumes of "Primitive Christianity," unless I secure immediately the aid of a competent stenographer, who should also be a typewriter. Of course, I would prefer one in sympathy with my work. I should need the service for one or two months.

Without this aid my vast accumulation for the New World of Science may be lost to mankind.

JOB RODD BUCHANAN, M. D.

## REPORTERS PUZZLED.

Advertiser, the spiritualistic medium of San Francisco Cala, is in town this week by invitation, and has given sittings or tests to a number of our citizens, among whom was the same man. We are free to say that we have been, and are yet, somewhat confused in this matter of what is said to be well known laws regulating communication with departed spirits, but the test which we gave Dr. Sodderinger, in the parlor of the La Clede Monday afternoon, purposedly to catch him if possible has stirred within us a desire to know more about how he accomplishes these things seemingly impossible. We wrote seven names while in our office on as many slips of paper, some living and some dead, which we secretly folded and secreted in our pocket before calling on him. In his presence they were placed in our hat and selected one by one by ourself, and while holding them secreted from the Doctor he would at once tell whether the party was dead or living and give the name, which, on opening, proved correct in each case. The most wonderful test, to us, was in our writing two names incorrectly, and the medium readily charged us with having done so, spelled them correctly, and told us, secretly, they were both dead, what relation they had been to us, and delivered a message from each in the spirit world. The names of parties dear and dear to us, whom we have not seen for many years, and whom we asked for in the above manner secretly, were given and an assurance that they were still living. This is some comfort at least. What it is, or how he does it, we were unable to fathom, but the happiness were carried on, on the table at which we sat in the open daylight, and which he claimed were his controllers, we are lead to presume it is spiritualistic—a thing which the Doctor further endeavored to impress upon us by going into a trance and delivering to us a message from our mother who long since departed this life.—Ex.

## HELEN STUART RICHINGS.

Editors Light of Truth—For some reason unknown to any except reporters, a Buffalo reporter started the story without any foundation, other than one which originated in his own fervid imagination, that Helen Stuart Richings, had renounced Spiritualism, and had accepted a call from some church as pastor. Such stories, when once started, travel very fast; this story got into the Chicago Chronicle, and from that into a Spiritualist paper so the story has started on its rounds very much to the annoyance of Rev Mrs. Richings and her numerous friends. After talking with Mrs. Richings on the subject, and finding that the report annoyed her somewhat, and tended to retard her usefulness as a public worker for the cause of love, I feel it my duty to contradict the story.

Mrs. Richings has never had any idea of renouncing Spiritualism since the angels selected her as one of its ministers over ten years ago. She stands as true to genuine Spiritualism as any one in all our ranks. She has in times past denounced some of the charlatans who are stealing the livery of Spiritualism to serve their own base purposes in. I hope she will continue in that same line of work, though it may have caused some of these frauds to circulate the report that she has left the Spiritual ranks. When I heard the story it came so straight I believed it; that, perhaps, is the case with many others. Hence this letter.

Mrs. Richings has appointments, I understand, for a year ahead, but even that fact does not stop some from giving credence to the story. I hope she may stay here in the form to preach the gospel of the angels for many years yet to come.

Yours, in defense of every True Worker.

MOSES HULL.

## MEDIUMSHIP.

## A Definition and Explanation.

The question is often asked, "What is the peculiarity of organism that constitutes a medium?" A ready answer might be in the word "Sensitivity," but like all other surface replies, it would not be comprehensive enough. It is perfectly true that without sensitivity we cannot have mediumship. I often come across people who are sensitive to a degree, but they are not mediums, hence another question arises "What is sensitive?" A person of fine nervous organizations, who is readily impressed by external energy and objective existences. If this definition is not applicable to mediums, what is?

A medium is a person who is not only sensitive to fine vibrations of force and the existence of external objects, but also is possessed of a nervous organization that rapidly generates a fluid known by various names, that flows with ease outwards, and readily assimilates with the organic peculiarities of various persons and things. I might extend this definition, and say that mediumship is not only a manifestation of sensitivity and organic fluid, but is a part of and belongs to the inherent spiritual nature of the personality. The whole of this definition is comprehensive, but whether it is sufficiently clear and comprehensive will depend upon experience and observation. I feel as if it was not deep enough, and troubled with a littleness, but it will serve my purpose, and meet to a very large degree the requirements of these papers.

From what has just been stated it will be seen that sensitivity is not the root of mediumship, but only a necessary part of the mechanism, a very important part certainly, and one that cannot be dispensed with, for is it not the key to the whole mystery? Apply it and see. I will help you by and by, but for the present we must halt and seek for the peculiarities of mediumship that we may readily discover who are mediums.

I am constantly receiving the inquiry "Am I a medium?" To answer this question satisfactorily a person requires to possess a certain amount of knowledge and a degree of sensitivity that he may not only be conscious of the outward signs, but intuitively to realize the inner nature of the personality asking the question, as very important information may be given if great carelessness is not observed. I will take my own case: I have some physical and healing power. Supposing I was ignorant of my own powers, and a person was to advise me to develop those gifts, what would be the consequence? A deterioration of my whole organization, unless I was to exercise them very smartly.

The outward signs of mediumship are to be found in the phrenological formation of the personality. I am not prepared to assert that mediumistic peculiarities do not develop each other, and the same traits of character might point in various directions, but as a general rule the information I am writing may be taken as a standpoint from whence to commence work. The generation and growth of sensitiveness will be the root.

The chief lines along which mediumship manifests itself are mental and physical, but over and underneath interlacing each other. The pure physical or mental being is very rare. It is in this interlacing where our gift, mediumship lies—the shadow of need to be carefully considered. At the first stage man will think that physical manifestations might be commoner than psychic phenomena. This is not a necessary rule, as it shows a fact, as witness Mr. Wallon, but one often seems to find via, psychic fluids than a capacity to quickly remake wasted energy. A

person of fine, sensitive brain power should not seek this form of mediumship, as it is too great a strain upon the nerve centers. Healing power manifests itself in the same type of personality, but there is a difference in the character of magnetic energy. The healer has magnetic force that soothes though there are some cases where the magnetism is of a sharp, pricking character, and the healing energy is not so much in the healing force that you receive as it is in the capacity to quicken your own energy, and thus allow your own powers to perform their due functions. The physical medium has psychic energy of a plastic nature; under its influence you feel as if you were being pulled to together. The differences, therefore, in a general sense may be defined as—physical energy gives power and strength, healing as a soothing and liberating energy.

Clairvoyance, psychometry, impersonation, trance and inspirational mediums are of the mental type, and may be denoted—1. Clairvoyant: full dreamy eye and large pupil, with a mental tendency to self-forgetfulness or abstraction. This is shown in the eye and can be better discerned than described. The bodily conditions are of a loose nature, and quick generator of nerve energy. 2. Psychometry requires fine, nervous, loose tissue, quick generator of nerve force, keen observing power, and a rapid perception of diverse gradations of sensation. A good psychometrist requires mental power of a well-balanced character. 3. Impersonative nerves. The organs of imitation demands loose tissue, vision and the faculty of self-abstraction are requisite to successful work. 4. Trance is manifested by dreamy eyes, loose tissue, and a rapid generator of nerve force. See Mr. Morse and other trance mediums. 5. Inspirational powers are manifested by fine nerve organization, loose nerve tissue, large perceptions, and keen mental powers generally.

Such are some of the leading features by which persons may discover whether they are mediumistic and in what direction.—J. R. Tellow, in "Two Worlds."

French peasants have a belief that if a fire with much smoke is made in a stove on the approach of a storm, safety from lightning will be insured. Schuster shows that the custom is based on reason, as the smoke serves as a very good conductor for carrying away the electricity slowly and safely. In 1000 cases of damage by lightning 62 churches and 83 mills have been struck, but the number of factory chimneys was only 82.

## MARRIED

Miss Laura Hull, daughter of Mr. and Mrs. Willard J. Hull, and Joseph Edward of Chicago were married Thursday evening, Nov. 12th, at the residence of the bride's parents, 1344 Stevens Avenue, Minneapolis, Minn. The service was performed by Rev. Edward J. Purdy in the presence of a small gathering of relatives and friends. The bride was attired in a handsome, tailor-made, going-away gown and carried bridal roses. Mr. and Mrs. Edward leave today for their future home in Chicago.

October 12, 1896, by Anna L. Robinson of Port Huron, Mich. Miss Hanna Hartshorn and Mr. James Stewart, both of Port Huron, Mich.

Thursday, October 12, 1896, at the home of the bride's parents at Powderly, Neb., by Rev. A. W. Cromstock, Miss Clara M. Willard to A. E. Jennings, D. D. S., of Canton, S. D.

By R. M. Gilman, Miss Phila Hunter to Mr. Albert L. Lester, M.D. of Milwaukee, Wis.

## Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Skin Disease will disappear. With pure

## Blood

Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent unknown and suffering. Remember

## Hood's Sarsaparilla

• The One True Blood Purifier. \$1. six for \$5.  
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tablets, easy to operate. \$2.

## OBITUARIES

Sept. 28, 1896, Mrs. Mary Cranston, aged 68. J. H. Randall officiated at the funeral.

August 19th, Alma A., youngest daughter of Mr. and Mrs. C. Hinman of Macosta, Mich.

Oct. 12th, at her home in Bonnington, O., Mrs. Lorinda Weaver, a pioneer Spiritualist of Morrow county.

Passed to spirit life Aug. 31, Mrs. Magette Sandefur, aged 53 years. Bro. F. Schmidt delivered the funeral address.

Nicholas Reid, born Feb. 1st, 1896, in Wickland county, Ireland. Passed to the higher life at Vicksburg, Mich., Sept. 3d, 1896, aged 26 years. He has been a Spiritualist for 26 years.

March 1st, Bart, the 8-year-old son of Thos. J. Green, at 114 East Jackson street, Munroe, Ind. The Munroe Spiritual Progressive Lyceum extended resolutions of regret to the bereaved parents.

October 12th, at his home, 2807 Wabash ave., Chicago, Ill., L. H. Purnell, aged 55. Mr. Purnell was known as the phenomenal pianist of the Progressive Spiritual church. Rev. Geo. V. Cordingley officiated at the funeral service.

Mrs. Barbara A. Dow, aged 60 years, passed to spirit life Oct. 27. Early in life she became a Spiritualist, and during the past thirty years as a resident of Columbus she was ever doing all in her power to make others feel the religion of Spiritualism which she lived.

Edward Readlin passed on to the higher life October 28, 1896, aged 41 years. He was born of Quaker parents in Warren county, Ohio, and for many years has lived an honorable member of society near Center Star, Alabama. The funeral rites were performed by the Masonic order, of which craft he had long been a Master Mason.

Mrs. Sophronia Patterson, aged 79 years, joined her loved ones in spirit life Nov. 2. Being a Spiritualist over forty years, she was prepared and longed to go. The underigned was called by the Spiritualist friends to present the religion, philosophy and promise of Spiritualism at both of the above funerals. J. H. RANDALL.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripes. All druggists. 25 cents.



which intervenes between my skin and A. M. de Rochas then took up a small figure in red wax and held it for a few moments in layer A, where I felt the object. He then withdrew it outside the radius of layer C and picked it up with a pin. I felt nothing. "Ah," said M. de Rochas, "then we can't bewitch you. Perhaps that is because your vital fluid does not fix itself in wax; perhaps we may succeed better with water."

He then held a glass of water in layer A for some time. I felt the contact of the objects, but if I had not looked at it it would not have been possible for me to specify its nature or form. M. de Rochas then moved the glass away and put his finger into the water. I felt nothing. "Let us try with iron then," said M. de Rochas. He then held a bunch of keys in contact with layer A. Again I felt the contact, but this time accompanied by a sensation of discomfort hard to define. Was it the absorption of my radiated vitality? Was it bewitchment? There is no mistaking the fact, however, that I felt painful sensations when M. de Rochas squeezed the keys in his hands as I moved away. I rushed forward angrily and insisted on retaining possession of them, just as if I dreaded that some operation would be performed on me and some of my vitality abstracted. M. de Rochas awakened me to put a stop to my excitement. (\*4).

"You might become a valuable subject after some time," said he, laughing: "but give me back my keys, please." I would not do so. He had to take them from me.

#### TABLE OF CONSECUTIVE HYPNOTIC STATES.

##### SUPERFICIAL STATES.

First hypnotic state, credulity; first lethargy or sleep; second hypnotic state, somnambulism; second lethargy.

Suggestibility — Insensibilisation of skin. I include under the first lethargy the cataleptic state, of which the latter appears to be a phase.

##### DEEP STATES.

Third hypnosis, self-centeredness. Cessation of external relations except by connection. (All the senses may be specialised by the magnetiser. The subject sees the vital medium radiating from the body. Suggestibility almost ceases.

Third lethargy; fourth hypnosis. sympathy by contact; fourth lethargy. (The subject perceives the sensations of the magnetiser when touched. Suggestibility disappears.)

Fifth hypnosis, intra-normal vision; fifth lethargy. (The subject no longer sees the radiating effluvia. He sees the internal organs of his own body, or of other bodies when he touches them with his hand.)

Sixth hypnosis, sympathy without contact; sixth lethargy. (The subject perceives the sensations of the magnetiser without contact, provided he is not very far away.)

(\*4.) This transference of sensation, i.e., of a portion of the vitality of the subject to an external object, with reparation of pain along the connecting circuit to the medium, when that object is crushed or shaken, illustrates the law by which pain or shock is felt by a medium when an apparition which has been materialized and projected through her and which remains connected with her by an invisible vital circuit, is seized and roughly treated.

(TO be Continued.)

The statement is credited to Dr. Burrows Ward that lunatics seldom use the thumb when writing, drawing or writing, and that the no-use of this organ is an infallible symptom of insanity, however rational the person may appear.

The botanical garden at Buitenzorg has 200 determined species of vines, besides about 100 that appear distinct.

## PNEUMATOGRAPHY.

### ENCLOSED IN A SEALED ENVELOPE.

#### A Writing on Blank Paper Gives the Submergence of Atlantis, as Well as Propechy of an Another Change of the Earth's Surface.

Signed by Yermah, Chief of the Atlantins, Who Claims to Be the Ancestor of Montezuma.

Mr. Editor—The first epistle I received from Yermah (as published in No. 15 of the L. of T.) I copied it and sent it to C. R. Miller of Brooklyn, N. Y., who in an article he wrote for a New York paper stated that I was "communicating with an Atlantian by name of Yermah." This articel was copied in the Pro Thinker. Some two weeks afterwards I received a letter from Los Angeles, Cal., which led me to write the following:

"Yermah, ancient friend and brother, although disappointed that my organization cannot be utilized by you, through which to do your work, I accede to your request and call on George Cole to aid you. I enclose with this note the signature of a lady, whose father is now in spirit life, who, when a mortal, took great interest in procuring the likenesses of yourself and band. I do this thinking he may possibly be attracted by the magnetism of his daughter's signature to work together with Claudio (the medium guide) in assisting my ancient brother to communicate. Fraternally,

E — S.

The "signature" I alluded to I clipped from my California letter together with the closing sentences of the same, namely: "I take very great interest in everything that pertains to him (Yermah) or to any others whose pictures my father received. I shall watch with much eagerness the proceedings and the results of Yermah's efforts. Very sincerely yours,

AZELIA L. WINCHESTER.

Enclosing the letter and the clipping in a sealed envelope, together with the blank paper, I mailed it to the medium, G. Cole, for answer. After a few days my sealed envelope was returned. On opening it I found the following inscribed upon the blank paper I had enclosed therein:

"My Dear Child—I am glad to make this manifestation and assure yourself and friend, Shippin, that I am one of the adopted Atlantean spirits, as is also your friend Shippin. I will give every possible aid in furtherance of bringing before the world mortal Atlantean history, but your friend must not be disappointed, as without his mediumship and sympathy the work cannot be accomplished.

"Now, Zeal, dear, I wish to tell you that your brother and my son, Frank, has left his dissipated habits in the mortal grave, and that his dear little boy, Willie, who came to spirit life after having lived only six months and twenty-two days, is a bright and beautiful spirit, and would, had he remained mortal, be now twenty-one years of age. Do you ever hear of Anne? I have not yet found her in spirit life. I must close now so Yermah may write. Your Loving Father,

JAMES WINCHESTER.

### SECOND EPISTLE.

If you will take a map of the world, and spread it out on your table, you will discover relative configurations of the coasts of North and South America, and the line traversing the eastern boundary of what you term the Gulf of Mexico. When it is explained, that where are now the waters of the Gulf of Mexico, in my early days was dry land, and formed a part of the continent of Atlantis—the relative con-

figuration of the above mentioned line will be obvious.

"Modern scientists have become aware, from deep sea soundings in the Atlantic ocean, that, at some anterior periods a convulsion of nature had caused a submergence of land, the chasm of which was soon filled by the waters of the north and south seas; thus forming the body of waters now known as the modern Atlantic ocean.

"The discovery of stone structures at great depths, household articles, and the thousand and one articles which now grace European museums, have led to the correct deduction that where the ocean now rolls, was at one period part of a great continent, and inhabited by a great people. The numerous islands in the Atlantic have also been discovered to be mountain peaks, of mountains relating to the various ranges of what is now North and South America.

"If you will now look at your map, and place the index finger of your left hand on the shores of the Pacific ocean, and the index finger of your right hand about five leagues from the western shores of Europe or Africa, you will have the breadth of the Atlantic continent.

"Again, if you will place the index finger of your left hand at the northemost point of the Atlantic ocean, as shown on your map, and the index finger of your right hand at its southemost limit, you will have the height or depth of the Atlantic continent—and the ruins attributed to mound builders on the present continent of America, also the walls of stone which have been discovered are the remains of cities and villages of the Atlantian people. And I say unto you brother that the race of American Indians of both North and South and Central America, are degenerate descendants of the Atlantian people, rendered savage and nomad by long exclusion from other people, after the waters of the Atlantic had intercepted intercourse, with what you now term Europeans for so many ages of time.

There was, however, a portion of the Atlantian people who continued to remain civilized and they are known by historians as Aztecs, inhabiting what is known as Mexico and Central America, and Montezuma of Mexico, a descendant of myself, was the last chief of the Atlantian race, who maintained a resemblance of the former glories of the Atlantians. The present City of Mexico was, sixteen thousand years since, a great and powerful Atlantian city, with some three millions of inhabitants, and the ruins constantly discovered in the valleys and the mountains were but a part of the City Yermarta. In Central America tablets have been discovered with inscriptions resembling in character those of ancient Egyptians; and for good reasons, since the Egyptians were Atlantians but few removed.

"It may be interesting to moderns to know the cause of the great convulsion which destroyed thousands of cities and millions of lives.

"A stream of water five leagues in width, and running from the northern to the southern shores, alone separated the continent of Atlantis from Europe and Africa. At a point about midway between what are now the Pillars of Hercules, or rather the rock of Gibraltar and the present mouth of the Gulf of Mexico, there was an inland sea of warm water (you have hot springs today in America.) The temperature of this sea would vary at different times, the waters sometimes becoming so hot that cooking could be done with it. This led to much speculation and investigation; finally the secret was discovered, in the fact that the sea was bottomless, as far as soundings were concerned. But there always appeared a rumbling sound which gave rise to many theories. Our scientists claimed

that the heat of the waters, and the rumbling sounds, were produced by the workings of a subaqueous volcano, and that it was but a question of time when the fires from the volcano would cut their way through the bed of the sea, admit the water through the aperture, while the great heat of the volcano would so rapidly generate steam, in such quantity and power, that the subaqueous earth could not resist it; and that it would explode the earth shell, and follow the ramifications of earth veins until all the earth, in any manner influenced would be destroyed by the almost universal explosion.

"This claim, alas, proved but too true—hence the continent of Atlantis sunk in the vast chasm created by the waters of the inland sea, flowing into the crater of a subaqueous volcano and generating such a volcano and power of steam, which the rock-bound soil of that part of the continent of Atlantis—where the Atlantic ocean now flows—could not resist.

"And let me say to my brother, that the same condition now exists, under the westerly waters of the gulf of Mexico; and that it is only a question of time when the fires of that volcano will in like manner cut their way through the gulf of Mexico, when by an unspeakable explosion, the continents of North and South America will disappear from the mortal world and the waters of the Pacific will rush together with the waters of the Atlantic ocean, to the western confines of Europe and Africa. Then will the remaining portion of the Atlantian continent have disappeared with all the peoples and cities of nineteenth century civilization. Thus you may understand what is meant by the world's being destroyed by fire.

"My next epistle will be devoted to a description of the Atlantians people of my time, i.e., the one just published. My brother must not be disappointed, we will write through you, but you are not sufficiently developed yet for such communications.

"YERMAH Chief of the Atlantians."

A number of strange hieroglyphics were inscribed opposite Yermah's name, which were subsequently translated to mean, "Friend of Atlantian spirits in earth-life." This, because I have received communications from other Atlantian spirits through G. Cole, as well as the well-known independent slate-writing medium P. Keebler.

N. B.—I copied the foregoing and mailed the same to Miss Winchester at Los Angeles, who wrote me that the statements contained in her father's letter she recognized as correct. But the name James attached to the signature was error—that her father's signature was simply J. Winchester, one letter received from him while he was in earth-life by a mutual friend of his and lately of mine was signed by the J. alone, some other name of five letters beginning with J. was his true name.

As a general thing spirits dictate their thoughts to the guides of the medium they use, in the same way that most of the letters passing between commercial houses are written by clerks at the dictation of the head of the business house.

EDWARD SHIPPEN.

"Would you know the baby's skin? Baby's skin is mother's skin. Mother's eyes and smile together. Make the baby's pleasant weather. Mother, keep your eyes from tears. Keep your heart from foolish fears. Keep your lips from dull complaining. Let the baby think 'tis raining."

IF YOUR FOOD DISTRESTERS YOU Take HORROROUS ACID PHOSPHATE. It aids the stomach to digest the food, and does away with that full feeling after eating.

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Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday morning by 9 o'clock, as the Light of Truth goes to press at noon on that day.

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Obituary notices of five lines inserted free. Ten cents per line over that number.

### NO MIDDLE GROUND BETWEEN DELUSION AND FACT.

As there can be no middle ground between that which is palpably evil and that which is known to be good, so there can be no middle ground between the propositions involving Spiritualism as either the greatest delusion or the mightiest fact of modern times. It is either one or the other of these two things. It either does or it does not demonstrate and satisfy the five senses of man on the problem of a future life and the soul's status in that life. It must stand or fall on one or the other of these propositions. If it is a delusion time, which adjusts all things, will eventually determine its place and it will go down; and with it will go hope, faith and everything else upon which is based a belief in immortality.

A believer's argument in favor of immortality based on the antiquity of that belief, his inferences drawn from the life of the Nazarene, and all deductions based on testimony or analogy or religious experience, are all met and overthrown when analyzed by the reasoning powers of the intellect. The web of delusion which shines only to deceive must cover all of these grounds of belief in the soul's immortality unless palpable facts accompany or underlie this belief. This is a utilitarian age. The amazing flights of genius, the bold advance in research, the quenchless thirst for knowledge, have obliterated old lines of faith, and the demand for a rational philosophy of immortality and a new ethical structure follows the same lines as that which demands a certain amount of power from a certain machine. And this in no wise intrenches on the sublimity of hope or belief; it but adds to them and fortifies them—makes them stronger, surer and safer. But while this utilitarian demand for facts indicative of the future life is measurably answered by Spiritualism and allied phenomena, the amazing thing is that it is all repudiated by so many who believe in and hope for the life beyond.

It is only the receptive mind that listens either to the voice of silence or to facts that transcend ordinary experience, and it is to the receptive mind that truth appeals in any form. Therefore, from this mental equipoise Spiritualism is to be judged and its eternal verity established. It is the mightiest fact of modern times and is destined in all mankind to raise into the domain of practical analysis every faculty, every attribute, and demonstrate universally the great and absorbing problem of conscious personal immortality.

We are still a little late in our weekly appearance before our readers, and therefore crave a little more indulgence. The lingering delay is caused by the handling of our extensive subscription list by inexperienced hands. But as soon as we can break these in all obstacles will have been subsided, and The Light of Truth will come as prompt as ever.

### OUR FUTURE POLICY.

We are still receiving our usual quota of articles of a controversial nature—opinions that are at variance with somebody else or criticisms on the expressions of other writers. Friends, please desist. It only takes up our time to wade through them and file them away for a 30 days' recall by the writer. If you differ in opinion with another, give your version of the subject in higher or better terms, or give us more light on the same subject without criticism of the introducer. We are all but pupils in this grand philosophy, and no one can claim absolute truth, for there is none. Each understands his part as he is built, and presents it to the best of his ability, and each prizes his part as invaluable; for, as a rule, everyone does his best when writing for the press. As for personalities, we want none of it, unless it is to expose a rank fraud based on absolute proofs and verified by good authority—either attested by a notary or the officers of a chartered society accompanied by its seal as verification, and to relieve us from responsibility. We will only hold ourselves responsible for spiritual truths so far as they will benefit mankind. Theories, fads and sermons without philosophy or fact are not desired. Truths of a practical nature embellished by brevity, experiences that contain logical tests based on the spiritual phenomena and the summaries of scientific or other instructive lectures will always find space in our columns when readable by the printer—well prepared manuscript taking precedence in every newspaper office. Correspondences should be boiled down to a minimum, as news items—not to be made leading articles.

The majority of our readers do not care for them, for they seldom interest beyond the community whence they come. We will give other interesting matter in place of extended local reports, and hope that our constituents will aid us in carrying out this principle. We intend making this paper an encyclopedia of spiritualistic facts, and thus the needed change in our program. We expect to hear from our scientific exponents of Spiritualism through this means, for the field is now open to them for extended popularity by their offerings. Furthermore, we have made arrangements with foreign correspondents to furnish us with instructive reading matter, as will be seen by the article on "Hypnotism," beginning in this issue. Other improvements will follow in order.

### GREETING.

Judge A. Hammond, of Hot Springs, Ark., writes: "Your new expression of truth is a delight to both eye and heart. If moving makes such improvement it might be a good thing to move often. 'Tis said a rolling stone gathers no moss, yet a rolling press seems to gather truth. Does the capital city give more light, or is it the saints that are in prison there? The paper has had a hard and sad fight, and I am glad to see its victory over enemies and mistakes. \* \* \* May you realize your grandest hopes," etc.

We have received a number of such letters, but this one strikes nearer to the root than any. Moving has, in this case, improved us, materially, as well as spiritually. We have been relieved of a material burden that was sapping our vitality unceasingly, and at the same time were landed into an atmosphere free from the influences of a vitiated magnetic aura so common in large cities. Furthermore, it has dawned upon us intuitively that a thorough revolution was needed in every department of this paper to cleanse it from the old aura in order to begin our new career with fresh magnetism that would have a healthy effect on our reader.

### NOTICE TO SUBSCRIBERS TO OUR MACHINERY FUND.

Knowing that increased facilities in our machinery department were urgently required, and with the idea that we might be mutually helpful, we made a proposition to our subscribers which was incorporated in what was known as The Light of Truth machinery fund. The experiment was tried patiently and well during the summer and early autumn, and about five hundred persons subscribed to the fund, some of them sending money, which was not called for, in payment of their subscription. The fund having failed to reach the required \$2,000, we have closed it up, purchased the machinery needed, and in a few weeks will be turning out the grandest paper ever issued in the interests of Spiritualism. The moving of a plant of this kind from one city to another entails enormous expense and many delays, while the placing of new machinery and laying out plans for future work add to this expense. In view of this we crave the patience of our readers and assure them that all discrepancies and delays will be adjusted in due time.

To those who have generously subscribed to this fund we return thanks, and to those who have sent money to apply on the same we beg to state that their money is here subject to their order. Each one of these persons will be advised by letter of this fact. The amount thus received aggregates \$20.

### FLAMMARION'S LATEST DISCOVERY.

The Associated Press dispatches under date of Nov. 11th announce a cable message from the European Union Astronomers to Messrs. Chandler and Ritchie that the French astronomer, Flammarion, on the night of November 10, observed the Martian Oasis, trivium charontis to be doubled.

Camille Flammarion is perhaps the living leading astronomer. He is a member of the Academic Francaise and holds prominent positions in other learned bodies. On the subject of Spiritualism and the communion of the invisible realms with the mundane sphere he has the following to offer.

"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated as 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science, to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observations—provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by the opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Arrangements are in progress whereby Professor Flammarion's name will appear among our list of contributors.

### THE TALKING DRESSER.

Some of our readers seem to imagine because one issue of the paper was omitted they have lost part of their story. This is not the case. If they will take the trouble to note the numbers of the chapters they will find that we continued in issue of Nov. 7th where we left off Oct. 24th. We are however pleased to see the great interest our readers are manifesting in what they believe to be a "missing" number. No number is missing. There is only an interval of two weeks between the two issues—due to unforeseen building repairs to put up our machinery. After this all will work smoothly.

### LOVE.

Love is the touchstone of inspiration. Every religion holds it up as the acme of all; reformers see in it a hope of salvation; individual possess it, however degraded or fallen. As there is no lost child without a mother, living or dead—mortal or spirit—there is none without this divine principle hidden somewhere in the ego. It needs but the right vibration to sound its chord—to bring forth a response—and progress begins from that moment. It is nature whispering "Come up higher!" which call none can resist. It is the temptation of our lives. No worldly offering has a stronger hold on a human soul than this touch of nature's impulse. It is her highest, and it rouses the highest and purest in man. It is the soul's communion with God—the touchstone of divine inspiration and truth.

The recent criticism on the lack of education in some of our mediums or speakers has brought a few pertinent replies—one of which appears in this issue to be followed by another. No doubt both sides can produce facts and arguments in their favor, but it would result in nothing good to the cause. Mediumship has a charm about it that cannot be unrooted, and those touched by the spirit will manifest. They are no doubt awakened according to the needs of those around them. But ambition also steps in, and the inexperienced begin to crave attention—notably in the papers with undue eulogy, which attracts expectant ones only to be disappointed. If some were first educated to remain within their sphere of listeners and perfect themselves on one line before venturing on to higher ones, they would not subject themselves to criticism. There is room for all, but each should labor in that sphere where he or she is best understood and most welcomed.

The Rev. George H. Hepworth, who conducts the Sunday sermons in the editorial columns of the New York Herald, utters the following excellent sentiment on the broadened reach of thought.

The doctrine of communion has put off its oppressive robes of selfishness and personal aggrandizement, and put on the white garments of good news to the world . . . . the world longs to believe, and needs to believe something of this sort. It is essential to our religious well-being. I have the very firmest faith . . . . that heaven is close to us; and that its inhabitants walk the earth both when we wake and when we sleep. It seems to me that this truth is at the center of all true religion. . . . I do believe in this possible communion with all my heart.

It is this kind of preaching that has extended the right of habeas corpus to the chambers of sheol and lost souls are called up to receive a lighter sentence.

If our friends took pride in sending out their copies of Light of Truth as missionary messengers under the old regime, and they did, with what gratification ought they perform the same charity now!

In its new dress, new every week by the work of the wonderful Linotype, this paper henceforth will be commended on its appearance and stand in the lead of research into that mystic realm whence all that is human at last finds its abode.

We ask our friends not to cease in well-doing, and to continue remitting their papers to others.

Look at your tag and note the date of expiration. Those of our subscribers who are in arrears are kindly requested to send in their dues.



# MISCELLANEOUS.

## PROGRESSION.

There are truths beyond the bare-line,  
That so frequently satisfies;  
There are facts above the level,  
For those who desire to rise;  
Thoughts more exalted than dreaming,  
Activities grander than rest,  
And our work must be progressive,  
If we would accomplish the best.

Many there are who are stolid,  
And walking the old beaten path;  
Not trusting the infinite love,  
But fearing his judgments and wrath  
He counsels unbounded freedom,  
For progressive thought is divine,  
And we gain the high ideal  
As we gather gold from the mine.

There are truths yet undiscovered,  
No daring Columbus has found;  
Sails of research are unfurling  
And ships on its mission are bound;  
The infinite hand, the helmsman,  
That guides the bold mariner's way,  
And if we would be progressive  
We should seek his guidance each day.

J. T. MORRISON.

# THE TALKING DRESSER

An Occult Novel Combining the Practical With the Philosophical.

## CHAPTER VIII.

### First Gold Coin.

Next day the uncle was reading his Bible when Nannette passed his door. Little Olive pushed it open. He said, "Come in." In a few moments he took up the little one, who at once made friends with him. He questioned Nannette of her reading of the good book, and said it contained all that she, a child, had any need of reading. He seemed pleased with the answers she gave him; asked about her father; was told of some of his losses and illness. To which he made no answers, as he had not yet forgiven him for having married his youngest niece, the mother of Nannette, entirely against his wishes. He said it would prove ill, and as for poor Fanny her choice was still more abhorred by him, so they were shut out from his bounty. Little Olive, hearing the jingle of the thing in Uncle David's pocket, childlike said, "What is it?" When he took out some keys, a few dimes and one gold coin, which he dropped by accident. Nannette picked it up for him, seeing it was so unlike any she had ever touched, exclaimed, "How pretty this one shines!" This caused him to question her what she would do with such a coin. This seemed so much to our Nannette. After thinking for a few moments she said, "I think I should get for good Aunt Dorothea a pair of warm gloves, and for Olive and myself each a pair of shoes." This did not fully please his mind, for he said, "Yes, to spend money one has not earned is ever the first desire of the young, and is a sinful one, as money should be saved for times of need when one can no longer labor, when one may be ill." But after a few moments of thought Nannette said, "We need shoes." He therefore began to look her over, examining her feet, and directed what to have done is there no cobbler have them mended by placing a piece over the smaller patch—and still he read some further lessons on economy and the sin of extravagance. For he did not yet know that his good niece had made true economy a careful study in all things, and that it had become long ago a very science

with her family, and was she not the teacher of our Nannette? True, they had purchased us the set. It was to them an irresistible thing, and she, the aunt, had deeply questioned the wisdom of so doing, and also much more of accepting the offer which Mr. Goldschmidt had so generously made them. The home was one of sweet simplicity. We four articles were their very best modern pieces and of rarest worth. The lounge bed next best. These were in the sitting room. Yet there was ever an air of comfort, and to many who came it even seemed an elegance. For every thing which this loving family seemed to touch after it once came into their home was speedily transformed into something beyond. There was some secret of good about it all—some powerful chemistry or alchemy, which to this day I cannot fully define.

But Fannie asked, What had brought Uncle David to us at this time so unexpectedly?

Some interests demanded it, he said, but in February he would leave us; that he desired to see his niece, though he had not liked her deceased husband, as they differed in opinions on many subjects. He had been called to other places and countries by his interests previous to coming here. Uncle David lived much to himself in his own world save as necessity compelled him to mingle in the marts of trade. He believed that all want was dependent upon bad management. That God could not pass such things by without some punishment. That if all men prayed in faith and labored honestly it would be well with all. So he had abided and was ever independent, and never ate the bread of idleness, nor asked he one-half farthing not his full due. But the fullest due he exacted. On Saturday evening Uncle David came quietly into the sitting room and cautiously placed a package in a quiet place. He finally returns to it, takes out a pair of shoes, and then another pair—looking at each of them, which gives him more time for reflection, then he says, "I suppose a young girl needs a Sunday pair." He talks to each article separately, even unto the yard of blue ribbon for the beautiful hair of Nannette, and then he sighs as we do also. Well, it may be wicked to create in her a taste for such things, but it is hard to know what is right at times. God help us all. So he walked over to where I stood, places the ribbon upon a little cushion, and again begins to speak of long departed days, and of her, yes, Jeanette is so like her, a mere child. Well, they love a bit of ribbon. Again flitted some shadows across the glass, and again is he startled from his reveries by the swaying of my form, so happy was I at the pleasure of holding the blue ribbon and the gloves. I had learned that the latter were for good Aunt Dorothea. Oh, how I wanted to thank him for his kindly thoughts and acts. I felt myself all within a feeling of holy harmony and of different personalities, so varied were my feelings, yet each one made me soulfully happy and thankful. Just as he was about to raise his hand from me to leave, there came a strength to my body and mind which fairly thrust me toward him. Just then if you will believe me as telling you most truly, I felt not as an article of mere material contrivance alone, but, indeed, a something, with human love, pity, hope, desire, compassion and other heaven born attributes, yet the old uncle feared me and looked aghast, then seemed to grow dizzy. We tried to comfort and console him, and he soon rallied, saying, "This will not do. I am too strangely affected here. This indoor life for me is not proper, yet I am well and strong." So saying he took out his good book and read of the love of the Father for such as obey his laws, and prayed that all be brought into the light of his love, then partook him slowly to his bed.

## CHAPTER IX.

The next morning Uncle David asked who was going to the house of the Lord. Aunt Dorothea said she would take him to the oldest and strictest Presbyterian church. That he said was his favorite, and strictly to the laws of old.

"Are you not going, Nannette?" said he. She looked at her shoes with no other reply. Then the little Olive came running in with childish delight, bringing the little new shoes, as she thought she knew they were for her. Taking Nannette by the hand she said: "Come and see. More new shoes!" With surprise she looked and followed, but with more surprise when she beheld the new things for each one of them. A pair of new shoes, and still the ribbon, this was joy beyond anything she could speak, for still she had the golden coin in safe keeping, the beautiful coin. The happiness and great wealth of that day was a very heaven to the household. Everything was lovely. The church looked as never before to Nannette, and Uncle David said the good man had preached well to save sinners from the wrath of the doomed. Nannette is now in the seventh heaven of bliss, for had she not written to the dear brother Robert of the uncle, her good fortune, and of the little French dressing set and how they had all so prayed to God and her sweet mother to send her dear brother once more to them. For ever since the losses to her poor father Robert had been away from home searching for a place in life. The times seemed so dull. Everything to this good family was each year growing darker and more sad. Mother gone, brother dead, Robert away. Fannie in such mental misery and ill; Aunt Dorothea frugal, yet not blessed with too much worldly wealth. Her shrinking income expended by stringent economy—as Fannie often said, by daily scrimpings and hard work. Papa ruined by such as he deemed friends—in his own sympathies trusting them too far. I had heard all of their hearts' sad stories; of their many failures; of the poor tired fingers making lace when the many duties of the day were completed to get aunty or the baby something for the coming Christmas time. My sweet, darling Nannette, I wish that I could aid you, for here I am all day long doing nothing seeing that you are so overtaxed. Do you know that it is no wonder that people sometimes take things, though it is wrong in a moral sense, when some have so much and others who are not good enough? Why it made me think of the rich family I was with. One day the favored Miss Dimond had ten dollars more than she knew of after she had been shopping. I heard her say so. I tell you that I daily regretted that she could not have lost it in the crevices of my shelves, for she could so well spare it. If I were wealthy how I should love to go about and seek the worthy poor, such as strive and plan, and those who divide their small earnings with others who are less favored and have perchance only one good meal a day, and share that gladly with others. Oh, I have learned very much of the goodness of some people, yet strange is it to me how they are so hopeful with all of their cares. Well, it is as one is constituted. Philosophy is good when we try to be just to all. Whatever the full meaning of this is my ideas are not fully clear to understand. It must be something very good, for Aunt Dorothea is good in all things. Every one says it, and I know it is true. For I have heard her speak in that gentle tone of earnest sympathy that makes one have faith in the all good. She has done so much to humanize even us. We never knew what devotion and true prayer meant until this household taught by her had developed the sweet feelings, and though I have suffered much since, I can now

enjoy the better that exquisite sense of feeling. I enter into all of their joys of heart. We are as one true family of loving, kindred hearts. How often did I wish they could more fully know this. As it so happened Aunt Dorothea had never been quite close to me for only a few moments, so I could hardly catch her divine breath and higher feelings. For I have learned it is that which so empowers inanimate things with life and feeling of that high order, which then becomes enabled to transmit the good to others still attract more unto itself which to work. It now became deep desire to have her touch that I could manifest a deeper thing of my love onto her soul; to her and the loved ones, for whom was so solicitous. Then at this sacred evening hour I prayed to the powers that they all serve most fully, leaving nothing undone whereby good could result. You see I had learned to invoke, also to inhale with a conscious soul; and as time was mine own for meditations, there naturally must come forth the fruits of my better feelings. For whatever we earnestly think and wish, so shall we reap. I do not mind even poverty, which many persons feel is a disgrace, for it has taught me such humane lessons.

## PSYCHIC SCIENCE.

To show what a great change is taking place in the world of thought, we have only to notice the daily press. In years past, Spiritualism was only mentioned to ridicule it; now it is daily being recorded as one of the sciences—psychic sciences!

In a late issue of the Chicago Inter-Ocean, Mrs. Lilian Whiting mentions it in these earnest and truthful words:

"Man being primarily a spiritual being his own success in life is as he so realizes himself. The life after death is fast coming to be no longer to us a speculation, or a superstition, but a very real fact with which to deal, a phase of the near future for which to daily prepare. And the only true preparation for the life after death is to live nobly the life before death."

There is no doubt that Kate Field's prophetic words—"that science will yet prove immortality"—are on the eve of fulfillment. Psychic science is conquering new territory, discerning more and more of truth constantly. It is discovering that the life just beyond this is not so great a change from this as we have fancied; that there is no such thing as a "disembodied" spirit. Death is simply the separation of the finer ethereal body from the outer and coarser one.

"The spirit form is like the old, save that it is subtle, magnetic, and it is far more the direct reflection of the spiritual nature. The unseen world in which it now begins another life is as real—far more real, indeed—than this world of potent forces. This world exists all about us, in space. To become cognizant of it depends on conditions alone. As we live the life of the spirit we live more and more into this spiritual world. To the blind the world we live in is unseen, because the blind man has not the organ that corresponds with his environment. Why the spiritual world world about us is not discovered is because we have not yet developed those latent faculties which would enable us to perceive it. The spiritual life is:

"Built of furtherance and pursuing; Not of spent deeds, but of doing."

"Those in the unseen cannot return again to the seen; but those in this part of life of the spirit, and thus be companioned with the friends who have passed to the other life in the simple and natural way that attends all true relations of mutual sympathy."

—Philosophical Journal.

## Question Department

Questions of a spiritual nature or those pertaining to our cause are answered under head briefly and on short notice. Questions should be concise and to the point.

Question—We read of mountains, rivers, cities and houses of granite in the spirit world. How can the sun's rays pass through the spirit globe which accompanies this one; and how the light of the moon and the dim of the distant orbs reach us while the globe intervenes? Are spirit transparent to spirit eyes as to mortal eyes?—C. E. TOBEY.

Answer—Everything material has spiritual counterpart. Without it could be no immortality—no individualized existence for the human soul after death. But these counterparts are composed of a higher condition of matter than that which we deal with. Thus it is transparent to material things, and matter penetrates it as the X rays penetrate matter—both through a mode of vibration. Spirit bodies are not transparent to spirit eyes. Being of one substance, spirits look as solid to each other as mortals do to each other, but mortals have a transparent or hazy appearance to spirits, unless they are very spiritual in their lives, when they become as solid bodies, and consequently more readily aided or impressed. The more spiritual a mortal becomes, therefore, the more he senses spiritual beings and understands the nature of the spirit world. Temperance, honesty and justice is the trinity which leads to it. That is love and makes him one with the Father.

Question—Is it true that every soul has an affinity or soul-mate with whom it becomes united at some time or other?—F. T. D.

Answer—This question is an old one and has been variously answered. People generally think matter when they ask and mediums reply, or as the questioner would like to have it. Men and women are drawn together as they touch each other sympathetically—if but for a brief period or until their sympathy has expended itself mutually. This is not true affinity, but simply a magnetic affiliation which neutralizes itself as two unequally electrified objects would do and then repel each other—both becoming positive or negative so far as these special objects are concerned, though open to other affiliations with like results. True affinity is based on love—like tastes, needs and desires—between two thoroughly individualized human souls, whether found in the mortal or spirit. This individualization, however, does not imply willful stubbornness, pride or conceit, such are far from being individualized, as they still have matter to slough off not in harmony with spirit or the aim of human life; or better said, impulses that are in discord with spirit, for all is vibration—stubbornness or pride being slower than humility or submission, for it takes more soul force to be humble than proud, and by overcoming the latter the soul is increasing its spiritual vibration over the material. Now, souls which have reached individualization on that principle are rightly mated. This may happen in earth life or in spirit. It happens a thousand times where one pair is mismatched. Such remain affinitized forever. Under all other circumstances they are remated, sensing or enjoying in the higher life all that mortal life can give, but through vibration simply—a touch or a thought for each generating joy that men call heaven; and true love is heaven per se—selfishness being its opposite. To reach this blissful state, therefore, it must become evident to everyone that the first step toward it is to forget self—practice humanity, charity, forgiveness, benevolence, honesty and humility or justice. These being synonymous in that it is the def-

erence man owes to man—the consideration due each from the other. In a word, conscientiousness.

Question—Can you define law?—INQUIRER.

Answer—We cannot, for you have only faculties for comprehending effects. Law belongs to the realms of causation—force, intelligence, life, love, etc. Even psychometrists do not sense causes in the strictest sense. They only perceive effects that exist in connection with the spirit body, although the latter is the cause that animates the physical body. But the spirit body is itself only an effect—an outgrowth and counterpart of the physical. The soul is never seen by physical or spiritual sight (clairvoyancy). What clairvoyants see and describe is the spirit body of the ego, man. The soul must be comprehended as an impression—a thought, as love may be comprehended by the expression of the eye. In this manner law must be understood. You might obtain an idea of it by asking what moves you to think, to love, to aspire, to wish, to pity. If you were alone in the world you would probably do neither. You need a subject for suggestion—something to draw you out. In like manner you serve as a subject for others. All life is a constant drawing forth of one from the other, and thus no exhaustion can take place as it might be imagined were this order reversed. This you might regard as perpetual motion or life eternal. Law is perpetual motion on a grand scale—so grand that you cannot begin to comprehend it. You use the word infinity to express anything beyond your ken, but even that gives you no idea of either the power or subtlety of law. You must take it in as something that permeates all life, set in motion by the natural attraction or drawing of one object from the other, understood in the sense of taking rather than giving, although as individuals you may see it reversed. Even your sun does not give heat and light. Your atmosphere attracts that which in combination with its own elements generates them. Where there is no atmosphere this attraction ceases. A planet's atmosphere is what your magnetic aura is to your body—pure or impure, according to circumstances—and follows the spirit at its disintegration from the material. A dead planet has no magnetic envelope to generate light and heat; a dead body has no aura surrounding it to keep it warm or active in growth or utility. But both retain a spiritual counterpart of the body with a compatible spiritualized atmosphere around it—that of man being already beyond analysis as the earth's atmosphere is, and can only be analyzed (psychometrized) by a like spiritual qualification. Law may therefore be comprehended as perpetual motion of activity (energy, force, spirit) existing naturally because space exists, and space is found where there is nothing, so to say. Now space itself may create motion by its polarity—the positive and negative condition of that which has length, breadth and height causing motion or energy. This, too, may be attributed to the taking-in process—the negative inviting the positive, just as it may be traced throughout all nature up to the animal kingdom into the human race. Such is law but in parable. It may be said, compared to how it is understood in reality. But this may lead some to a more intuitive comprehension of law, while others find this definition satisfactory—truth pertaining to supra-mundane affairs, being at most but a matter of individual understanding or soul gratification, according to the make-up of the thinker or reasoner, and all will find it as they can best comprehend it. Such is the eternal fitness of things.

Neuralgia is the prayer of the nerves for pure blood. Hood's Sarsaparilla is the One True Blood Purifier and Nerve Builder.

## A CRY OF WARNING.

"I suffered for years and years with womb and kidney trouble in their worst forms.

"I had terrible pains in my abdomen and back; could hardly drag myself around; had the 'blues' all the time, was cross to every one; but Lydia E. Pinkham's Vegetable Compound has entirely

cured me of all my pains.

"I cannot praise it enough, and cry aloud to all women that their suffering is unnecessary; go to your druggist and get a bottle that you may try it anyway. You owe this chance of recovery to yourself."—MRS. J. STENARD, 2218 Amber St., Kensington, Phila., Pa.

## If You are Sick or in Trouble

Of any kind: if you wish to know future events that will affect your life be sure and write to MRS. JENNIE CROSSE, who will give you satisfaction or refund your money. Whole life reading \$1.00; six questions \$1.00. Send date of birth Address 40 Union St., Lewiston, Maine. 20

**Soul and Spirit Reveal the Truth.**  
To succeed in life one should know themselves what is to be and what to do. Send me a page of your own writing, your date and month and year born in, name and address, with \$1.00, and I will by Psychometric force, reveal to you knowledge that you desire to know. MRS. DR. WYANT, 617 Erie St., Toledo, O.

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THE LIGHT OF TRUTH for one year and a psychometric reading for \$1 and two 2-cent stamps—the two for the price of one.

Mrs. America A. Williams, of Nashville, Tenn., an authorized agent of this paper, will fulfil the above offer. Send lock of hair for reading, with name and address.

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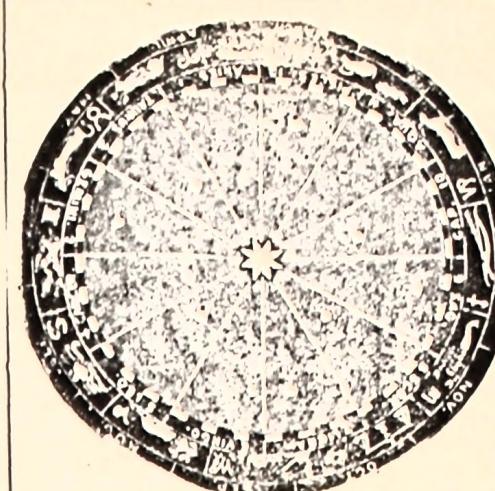
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## Primeval Causative Force.

FIRST CONSIDERED AS CAUSE AND EFFECT—BIOGENESIS.

II.

But to return to the consideration of the vastness of things.

Starting on the basis of 480,000,000 worlds and 60,000,000,000 suns, all of which we must reasonably suppose are inhabited by sentient beings and supplied with vegetable forms unnumbered, let us try to enumerate them.

Taking our earth as an average, and its human population about 1,500,000,000, which if multiplied by 480,000,000,000 would give 7,200,000,000,000,000 human inhabitants, and yet no estimate for the inhabitants of the suns whose surface area is much greater than all the planets combined; and then duplicated by the lower order of creation, who can say that we have even conceived of more than a tithe of the infinite universe?

According to this estimate it gives the visible universe fourteen thousand four hundred sextillions of human souls in the visible universe, of which we estimate at least 100 passing away and 100 births at every second of time. And this has been going on for millions of years—all being the effect of the primeval procreative cause—the trinity of omnipotence, omniscience and infinite love.

Now, I will ask where are the countless hosts of human souls? Our Jesus Buddha and other theosophists tell us they are still marching on in the order of evolution, being born ever and anon into higher spheres of intelligent life and enjoyment.

But orthodox Christianity places them in two classes—those to be saved and those to be damned. Of the former they claim a very small percentage—hardly one-tenth of the human family; for "narrow and straight is the path that leads to life," and few there be that find it. And if we take in the force of Christ's teachings and apply them literally hardly one in ten thousand would be saved. Christ taught the divine law and that cannot be violated. The trouble is Christians have misinterpreted these teachings—have accepted "Adam's fall" literally and thereby adopted the dogma of total depravity and vicarious atonement as the only means of reinstatement through faith and a belief in the efficacy of the blood of Christ—a doctrine that leads to a suspicion that the Almighty was very inefficient and made a mistake in the first creation of man, making it a necessity to be born again.

But to return to the two first named classes. The accepted few are admitted into heaven, a place located somewhere above the earth, presided over by a majestic dignitary sitting on a throne, whom they call God, a personage endowed with human tributes (an anachronistic being).

All that the souls gathered there have to do is to praise God and sing psalms. The other class are cast into torment to with in eternal torment. Now, if God through Christ has succeeded in saving such a small portion of earth's inhabitants, what is the fate of the rest in the universe?

We are taught by science and reason that all things are governed by exact law for a definite purpose even when destructive to life and property. Omnipotence is an essenter of balance. Life is one undivided whole—the only difference being its method of manifesting. But all suffering and the torment he as sacred as the man; hence there can be no discrimination.

Concerning the necessity of primary cause of the effects known to us we can never be able to fathom them but it is that they occur in accord with the exact law of demand and supply.

J. B. BILLVILLE.

## EXPENDITURE OF THOUGHT FORCE.

Editor Light of Truth: I sincerely hope your answer to the inquiry regarding the loss entailed in sending out Thought (in the issue of October 24, 1896, page 8,) will deter no one from sending out thought beneficial to mankind, through fear of permanent personal loss of magnetism or consequent weakness. It seems to me that the loss of magnetism entailed in sending out thought is no greater (if as great) as that lost (?) in sending out our physical forces through the body in accomplishing our daily tasks. If nature replenishes the physical forces does it not stand to reason she will do the same for the magnetic forces?

A. J. Davies in "The Seer" tells us: "Man's mind is the foundation of his supremacy" (over all created things)—"he is the ultimate and highest development in nature. He is the focal concentration and sublimated condensation of all the powers and principles which live in the vast organism of the objective world. Man is the great reservoir into which all powers and substance flow." In "The Physician" he tells us it is the spiritual principle that animates the physical body; that the spiritual principle is refined or digested magnetism, magnetism, refined electricity—electricity, refined nerve force, nerve force, refined blood—blood, refined bone and muscle—bone and muscle, the refined or digested food.

Now, if a greater demand is made upon one of these forces it is not reasonable to suppose that the lower forces will be called into greater activity to supply the deficiency? Does not activity mean life and greater activity greater life forces? Do we not gain physical strength by physical exercise which creates an appetite for food, which food then undergoes the refining or digestive process until it ultimately becomes the spiritual force—thus benefiting the entire man? May we not gain magnetic force by exercising it? Within ourselves we have the power to generate and increase our forces. "The use of Nature is to individualize man," and it is man's duty to assist nature by a study of self and Nature's laws and thus perfect the individual.

Let those fearing the loss of magnetism or any other force remember that we are the result of the food we take into our system and regulate this according to our needs.

Let those having strong physical bodies, with the vital motive temperaments predominating, who wish to attain more spirituality eat less meat and partake mostly of the more refining foods, and those of delicate, supersensitive organisms and nervous mental temperaments partake of animal substances, particularly beef.

Remember, too, that the angel hosts stand ever ready to impart strength and magnetism to those who give it out for the good of others.

Hoping good and beautiful thoughts may ever be sent out by all until like a wreath of ever-blooming flowers they encircle our "Morning Star," breathing their influence and beauty everywhere until at last by their force they penetrate the darkness with their light and fragrance and show mankind the "Dawn of the New Era" through the gate of Harmony and Love.

MRS. E. BACHMAN.

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"Rev. C. JAMES BUDLONG."

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## DEVELOPMENT.

## No. 1.

All religions differ in their conception and description of God. According as there is a clearer understanding and a larger application of the expanding truth of this age, to the defective of mankind, so is there a larger and truer conception, and perception, of the nature and character of God. Hence the perception of the nature and character of God, and the larger, fuller and clearer the understanding of truth, the more perfect the translation of all in every human interest.

Religions have for their end the salvation of mankind, however diverse salvation may be. Still, it is true that all understand it in the sense of man from the principles to that which is and . It is the progression of every faculty belonging to man, toward the more exalted ideal or human conception of God. The conception of God has never been, is not now, a clear and definite conception. It is impossible for human eyes to look upon, or human brains to portray, Divinity, even when inspired, without clouding or veiling, what it means by God. As a consequence there have been processes of development, growths, as well as revolutions, which have gradually broken away from the old bonds of Ecclesiasticism, and at the same time manifested an increased power (a characteristically moral force), in promoting the real life instead of the formal. There is no class of religionists so dangerous to enlarged conceptions of righteousness and the expansion of the power and scope of truth upon human life in all its interests, as the formal limitations established by Ecclesiasticism or organized churchism. The same opposition to human progress is found in every other human organization, whether it be social, civil or governmental. Still there must be a clearing way, a supplanting of the conventional by the real, and a clearer demonstration of the power of truth to remedy the defects of the church before the masses will recognize its power to lessen the burden and waste of wickedness. Men have not known or realized to any great extent what the idea of God was, or the relation which they sustain to him. The record of the world proves that the idea was a development, an unfolding of the mind and heart. The strength of human nature and ignorance resists belief in the reality and power of the Divine character. Hence the actual growth of the idea of God reveals the undeniable excellence and the tremendous power wrapped up in a clear conception of the Divine being.

It was not the fulfillment of prophecy or the explanation of it; it was not the force of ancestral faith, or the power of determining the real lesson of experience, or the meaning of the signs of the times, but the unquestioned power and reality of the Light of Truth, which cleansed and ennobled their conception. It was the evident and undeniable ability of truth as it expanded to release from narrowness, to reveal softer and holier conceptions, and to present a consummation that should represent the highest possible manifestation of God, from whom all Truth proceeded. The form, the degree of illumination that Truth has manifested, has always been progressive and orderly, each step or advance pointing toward to a higher or more perfect revelation.

While each unfoldment, both of the character of Deity and the powers of man, was perfect, it yet revealed that there was more to follow. Perfect, yet incomplete, it centered the wisdom of all that had been acquired and looked forward to something more desirable. Elementary processes of thought,

rude exhibitions of feeling, and the unfinished process of evolution, were but prophecies of the ultimate reality that was awaiting revelation. Onward, in philosophy, in science and in religion the secrets of the universe and the Divine Being have gradually been unfolded, so that the things that are unseen are clearly revealed by the things that are seen. There is no repose. On every hand come rays of light from higher sources, calling to and inspiring human faculties to the attainment of higher powers and comprehension of the truth. According to human assumption, the highest summit has been reached in the elevation of man in that he has attained to the knowledge of self-conscious life, or that knowledge embraces all previous knowledge and is the end sought in all development. But it is not true. A new plane of elevation has been reached most certainly, but human intelligence is not satisfied.

Every advance is but the foundation for a more perfect development. Every attainment is but the impulse, the all powerful incentive to the realization of the perfections made more possible by the certainty of freedom and the power of effort, because of that which has been acquired—unfinished and unsatisfactory as it may seem.

G. W. BRADFORD.

## THE NEW COMMANDMENT.

The law of human kindness is written upon every heart, but alas, the wreckage of error has nearly blotted it out. Life would be so simple instead of such struggle; its numerous paths so plain and open; so fragrant and blossoming; its hill-tops so commanding; its waters so refreshing, if only this law of love were brought into prominence. Why don't preachers preach more about it—not love for an unknown Deity, but for our fellowmen? Why don't teachers teach it, and everybody who considers himself a factor in reform live its divine principles?

It requires no especial climate or location or situation. No system of education or standing in society; no bank account or physical attraction. It lives within the soul. Every soul, the courtesan and the plebian; the saint and the sinner; male and female—all ages and degrees of intellect possess it without any money and without price; and yet we go our ways—blind, or nearly so, to its existence. Wonderfully why life should be as difficult and its objects so elusive; looking to the legislative courts to establish justice; the police court to preserve peace; the alms houses to protect and care for the decrepit, and everybody's duty becoming nobody's. Oh, how easily to speak kindly to everyone sympathy, charity and good will, when we once recognize the existence and value of this law. And who does not need such blessings? Are the oppulent happy—the gay unoppressed? The smiling face—never a mask to hide the shadows behind it? Did you ever think that every person you meet has some discouragement, disappointment or corrosive sorrow—some unhealed mental wound?

"A new commandment give I unto you." Have these words been properly heeded—conscientiously carried out? Are our fellows' troubles ours—their burdens part and parcel of our own? Do we love them? Are we patient and careful, kind and forgiving at all times and under all circumstances?

Dear ones, until we endeavor to cultivate the grand law of love indiscriminate to our fellow-men, don't let us imagine any almsgiving or palmsinging or burnt offerings or penance of any kind to any higher power, will be acceptable or of profit.

ELLA LUCY MERRIAM.

PREVENT SICKNESS and save doctors' bills at this season by keeping your blood rich and pure with Hood's Sarsaparilla.

## AN ESSAY ON RIGHT LIVING.

Do your duty to yourself and towards all mankind. By keeping this maxim and trying to live honestly we will receive that divine help which we all court. It is also very important to harbor no evil thoughts, for they are conducive to low vibration and ill health. We are all gifted with dignity to hide our little foibles, peculiarities and idiosyncrasies. It is well that it is so, for how ridiculous many would appear with these secrets exposed. Right living indeed! Perhaps few do. We must gauge our own lives, because we have self to live with. There is no getting away from this. We all think ourselves as important as the best one, then why not respect self? Nor should we have thoughts that we need be ashamed of were they known to mortals. The arisen, however, know them and are repelled by the evil ones and attracted by the good.

All can afford to be good, for goodness is inherent. Socrates said: "To a good man nothing is evil; neither while living nor when dead; nor are his affairs neglected by the divine ones."

We are advised to do good because it is for our benefit. In this light it would be selfish and the reward undesirable. It is, as Hudson Tuttle says, well to follow the Golden Rule, but better to give out good thoughts and do good deeds without a desire for reward. Very often the reward is in the act. Honest people are not scarce, for honesty is innate in most people, besides being drilled into them from infancy by parents and in schools.

We all have our faults, but in the hereafter we will not be handicapped, and thus have a wider scope to do good. We will comprehend that helping others and forgetting self is necessary for our spiritual growth.

If there were less envy, avarice, deceit, fraud and sensuality among people, the spirits could do more for them. By a natural good spirits are repelled by pretense or hypocrisy, and people wonder why their spirit friends cannot communicate with them or aid them. But spirits do come to such persons nevertheless, only they are of a kind, and often make matters worse. Such must be elevated by good examples of those to whom they come.

Many people do not even know that they are false to themselves or to others, and then wonder that spirits are deceiving. Some even unconsciously rejoice at the misappenings of others. Self study is lacking.

Now, good spirits are not thus inclined. They sympathize with all indiscriminately.

Only through goodness can we progress and gain spiritual strength. In this state of mind opportunities open little dreamed of.

LOUIS MARNITZ.

## WHAT IS PAIN?

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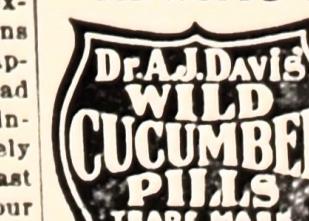
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## MARRIAGE — FAILURE OR SUCCESS?

The question constituting the above caption is much mooted and one of momentous import. If decided negatively, "all, indeed, is lost," but if a success, "Hail to the, Hymen, benefactor of the race!"

The writer does not enter the lists in which so many eminent gladiators of the field have shown their prowess, presenting to settle the matter, but he feels impressed to add his mite.

According to tradition, the Great I am instituted marriage in Eden's beautiful vale, when Time, blushing like a sweet girl graduate," emerged from natal night. But did he ordain the ceremony" found in the orthodox rituals or an equivalent one, and which

luminous states in Uncle Sam's union require ere man and wife be "legally" united? No, what one, "God not ordain marriage." There is a vast difference between the true union of souls, instituted in divine love and wisdom, and an empty ceremony. The one binds immortal spirits as one for life "age d'iding," the other presages a life of sin, domestic brawls, broken hearts, a heating of the fiery furnace, scandals, sensational newspaper matter, etc.

We recently said to a southern field hand of African descent: "Do you ever kiss your wife—are you in love with her, Sam?" "No, boss, all ever I care for a woman is at meal times." He spoke truly and many of his white brethren, if asked, would give the same answer. Is it possible only two uses for woman, the peerless consort of man, viz., cooking and being obedient to the Deific fiat of long ago, replenish the earth? Man, love her, honor her, look upon her as your equal; then and only then will marriage be hallowed, housekeeping a pleasant duty and maternity a sacred condition, instead of a mere travesty.

Holding up her hands in holy horror recently said a lady of broad culture and vast traveling experience: "Why put up one passion—love—and worship it above all others? I would always exercise judgment, marrying one I could respect, instead of bowing to the blind God." She has made "good" matches for several daughters and "respects" her sons-in-laws—more probably their financial status—even if her girls do not love. Love is not a passion; neither is there necessity for the casting away of "judgment" in the choice of a mate; the great Spirit, God over all, ever mindful of the "eternal fitness of things," has not decreed that the deep inner laws governing love and marriage are to antagonize reason, common sense. If one will be led by true love, he may be indiscreet, but never wrong.

For a mother having married daughters to say, "there is no such thing as love," is enough to make the sensitives of earth, in touch with the unseen spheres of love and wisdom, sick at heart, give them the "blues." "If there is no such thing as love can you be satisfied, knowing your daughter to be living in a state of sin?" "My daughter is married, sir!" "Indeed, since when?" "Since when? why since she stood at the altar with her husband." "Ah, was it the supliced priest, the 'ceremony' or the society people who attended the wedding that married her?" "Why, sir: your ignorance is extraordinary: I know she is married, for the rector said, 'Whom God had joined together let no man put asunder.'" "Madam, your ignorance is most profound; when did God join them together? You say there is no such thing as love. If so, the words to which you refer were empty, meaningless. If she does not love the man with whom she is living, the quicker the law which bound her annuls its decree the better will it be for her; for only in this way is there escape from the 'fires of hell,' mental suffering here and hereafter."

"A cable tow" may bind the body, but minds without their consent are never bound. The law cannot give on a wife; it must be of her "own free will and accord" that she accepts the husband and vice versa.

There are many people—the law denominates the "offenders"—living together in the sight of God truly husband and wife over whom no matrimonial rite has been said; they love! The law can legalize debauchery and can confer certain rights of heirship on the children born to parents, but it cannot truly marry. Shall we do away with our present marriage laws? Would you be a socialist? Not at all. The laws are all right. They do all for which they were made. No jurist will decide that civic law unites in marriage; the contracting parties, provided they truly love, mutually consent—this truly marries them. The ceremonies in church rituals are all right; continue to use them, but delude not yourself with the belief that they marry. Marriage is nothing more nor less than a civil contract sincerely made between man and woman. But after being truly married, procure some one "duly and truly" qualified and have the knot "legally" tied.

Love should be the only incentive prompting the union of two immortal souls, for the vows, solemnly made here on earth, mingling with the music of the spheres, vibrate to all eternity! Monetary considerations, social elevation, power, position—all are but "Dead sea fruit" when chosen without love. The martyred Lincoln, 'tis said, had engraved on his wife's wedding ring, "Love is eternal."

Marry only for love. Teach this in the public schools, preach it from the pulpit, herald it from every lecture platform in the land, ay, write it upon your cerulean arch, and "The nights shall be filled with music and the cares that infest the day shall, like the Aravold their tents and silently flee away."

Only once can love the soul. The maid "with meek brown eyes" can only pour out the depths of her soul's affection for one; only once can an Othello truly say, "My life, I love thee." Fancy may deceive, but it is true, love when the "spirits rush together at the touching of the lips." We may marry for convenience more than once, but only one shall be our mate in the Spirit Land.

We float on life's ocean, encountering storm and calm, clouds and sunshine, without a mate. Ne'er despair. The divine law of attraction shall, here or hereafter, bring those truly mated together; "some sweet day" a pair of starry eyes shall thrill the inmost soul of a lonely man, and a tender, mellow voice whisper the words that shall make happy a fragile woman—here or in the land beyond the grave. Truly joined the true are one. Spiritual is the basic principle of true love. So, hand in hand with your soul mate, in the ages to come, shall you rove the Amaranthine fields of the great To Be' Happy, contented in quest of light.

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## EATING WHEN FATIGUED.

Every one should know that to eat when tired is to place upon the digestive organs a burden which they are wholly unable to carry. When the body is in a state of fatigue, the digestive organs are unable to perform their natural functions; the glands of the stomach will not form gastric juice; the saliva is deficient in quantity; and the whole digestive apparatus is incapable of doing efficient work. When exhausted, one should rest before eating. If a faint or "all-gone" sensation is experienced, relief may be obtained by drinking a glass of hot water or diluted fruit juice of some sort.—Mod. Med.

Dr. J. M. Peebles is out with a new pamphlet, "Did Jesus Christ Exist?"

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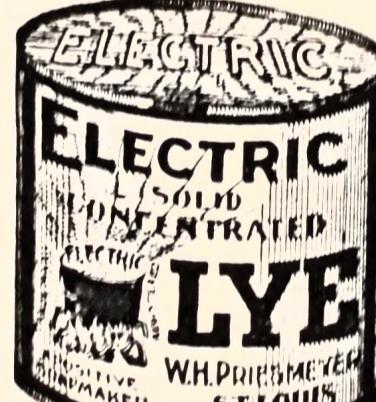
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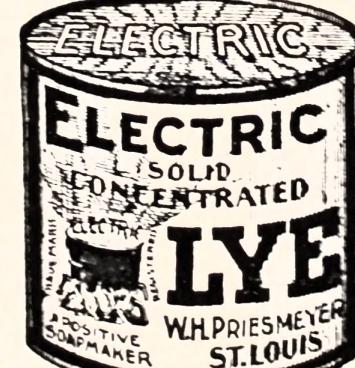
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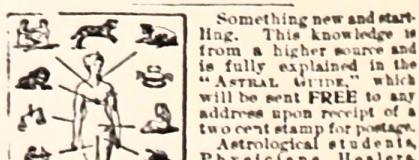


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